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明治の女子

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明治の女子

家庭傳道

ひと日の勞役を終りて、家に歸れば、兒は歌をうたひて、走つてわれを門邊に迎へ、妻は笑をたゝへて、引いてわれに夕餉をすゝむ。あはれ、この妻子――神の無上の賜。またなくわれを賴れるさまの、げにいとしくもやさしくあるかな。われにこの賜あればこそ、くさ〴〵の辛酸煩苦も、いとやすく耐へうるなれ。しらみ行くあしたの空に、み使の讃美のうたに、罪なき聲を通はせて、曉の夢よりわれをよび起すはたれぞ。むかしながらの匂へる唇に、聖書くりびろげて、しめやかにうち誦するはたれぞ。またけふの一日をみ心にかなふやうまもらせてよと祈るはたれぞ。この時みつの心は一つになりて、かの聖壇の邊にかよひ行くかと思へば、そのうれしさや類あらじ。

それ宗敎は、これを人間生活の上に相渉らしめて、初めてその効果を見るを得べし。個人としてはその品性、思想、事業の上に――家庭としては夫婦、兄弟、家計、親和の上に――社會としては交際、風紀、秩序の上に、いたらぬ隈なく、その精神を實現するにあらずんば、宗敎はこれ唯一個の翫具たるに了らんのみ。

わが基督の敎の、一たび日本に傳へられてより、年所を經ること極めて少からず。而してこれを信ずる人、また幾萬を以て數ふ。盛なりといひつべし。然るに家族を擧げて、この敎を信じ、かつこれを家庭生活の上に實現せるものを見るに、僅に指を屈むるに過ぎず。想うて玆に到れば、斯敎傳道の前途も、亦實に遼しといふべし。

人の事に臨みて、よくその本を忘れて、却つてその末に走ることあるは、決して珍らしきことにあらず。われらが他に道を傳へんとするに當つて、殊にこの弊に陷り易きは、今日幾多の信者が經驗して知る處なり。

山に登るものは必ず足をその麓に始む。事に傳道に從ふに當つて、先づこれをその家庭より始むるは、豈に適當の順序にあらずや。人の心はおかしきものにて、かの千百回の説敎よりも、却つて一投足の行爲に動かさるゝこと多し。世に基督を以て家長となせる家庭の圓滿なる和協と、靜温なる光榮とが、不言の裡に、いかに他に及ぼす感化の大なるかを思はゞ、われらは何事を措いても、先づその傳道の第一着歩を、おのが家庭に向けざるべからず。

本號に於て歐米女子青年會の沿革を掲ぐる筈なりしも紙面の都合により次號に讓る

論說

東京青年會のはなし

植村正久

明治十四年の事かと記憶す、數名の有志京橋區鍛冶屋町なる小崎弘道氏方に集會し、創めて東京青年會なるものを組織せり。

青年といふ熟字、古き漢書には全く其の痕跡なきにあらねど、普通には用ゐられざりしなり。其頃は新聞紙等にも、青年の二字夢にも見ることを得ざりき。東京青年會の創立者は、會名を何とせば好からんと凝議せり。漢籍などに精通せる人ありしにあらねば、文字の出所や、典故に頓着せず、全く新發明と思ひて、青年會こそよけれと偶然一人が言ひ出でしに、誰も異論を唱へず、衆議竟に東京青年會と名付くるに一致せり。

斯くの如く、青年の名稱世に出でゝより、寺の和尚も青年會を立て、店の番頭小僧も之を組織するに至り、近頃は又女子青年會をさへ見ることゝなりぬ。二十五年前東京青年會を創始せるものに取りては、轉た今昔の感に堪へざるところならん。

東京青年會は時々宗敎學術の演説を催うす外、是と言ふ程の事業を企てざりき。當時演説せられし人々のうちには、相馬永胤、元良勇次郎の兩氏もありき。小

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崎、平岩、及び小生の如きも演壇に立ちしことあり。

其のゝち東京青年會は、有志者より七十圓許りの寄附金を獲て、月刊の六合雜誌てふものを發行せり。此の雜誌回りくて今はゆにてりあん協會の機關と化し去りたれど、當時基督教の思想を開拓したる功績頗る大なりと謂はざるべからず。

然れども其の間東京青年會は名のみ存じて、殆んど立消えの狀態に陷りぬ。是より先きグリーン先生の周旋にて、外國より數百冊の英書を寄附せられしかど、其れすら或る書店の樓上に積み置かれしのみにて、余り活用せりとも聞かず。然れども數年の後、幸ひにしてスウイフト氏が米國青年會より日本に派遣せられしため、死に垂んとせし東京青年會も生き回りて、今日の隆運を見るに至れり。

小生の考ふる處に據れば、日本に於ける基督教の事業多くは外國を學び、漫然いかめしき組織などを設け必要なくして妄りに機關を造るの傾きあり。代表者ありて代表せらるべきものなく、幾多の儼然たる機關あれども、住む人なき家に異ならず。從來青年會の事業にも稍や此の弊あるに似たり。女子青年會に至りては如何、此れ小生の熟知せざる所なるが、健全なる發達を遂げんと欲せば、着實に、自然に發達し、必要に應じて設備し、徒らに無用の機關を製造すべからず。ゆめ役員のために漫然事業を作る勿れ。此れ健全なる發達の途なり。

聖書研究

第二十二週　第一日

二種の愛（可十四〇三―十一）

笹尾鐵三郎

我姉妹よ、乞ふ我等此日課を熟讀して主の聖聲を聽ん或人々殊にユダは經濟又慈善てふ假面を被りて、此婦を言咎めたり。然れどユダは其心中主を愛して經濟の策を講じたるに非ず、又彼は貧しき者を憐みて慈善を行ふ事を圖りしに非ず、彼は財を愛して之を貪りたる

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なり、彼は竊盜なりしなり(約十二〇六)財を愛したる彼は敵の賄賂を受け、遂に主を賣るに至れり。財を慕ふは諸の悪事の根なり、或人之を慕ひ迷て信仰の道を離れ、多の苦害を以て自ら己を刺せり。愛する者よ神は我等の心と隱れたる事をも識り給ふ、此世或は此世にある物を愛する勿れ(約一二〇十五)。

此婦はユダと大に異れり。彼女はユダの如き才能も經驗もなかりしならん。彼女は唯深く己が罪を感じ、其罪の實に恐るべき事を覺りて痛く悔ゐ、此罪人を救ひ給ふ主の鴻恩を念うて感泣したりき。彼女は主を信じたり、彼女は主を愛したり。見よ曩に主は屢々弟子等に對ひ、彼が十字架に釘られん事を告給ひしかども、肉に屬る彼等は懼れて信ぜざりき。然るに此婦は聖言を信じ、我爲に主は死をさへ甞め給ふと思へば、彼女の胸は張裂く許りにて、主に對ふ愛は其止る所を知らず、覺えず識らず力を盡して主を待遇したり。愛は惜む事を識らず、神は我等を愛して其御獨子をさへ惜まずして降し給へり、主は我等の爲に其生命をさへ惜み給はざりき。我等若し聖靈に由て此神此主を示され、神の愛を我心に漑がれなば、主を愛せざらんとするも能はざるべし。イエス言けるは爾是等の者に過りて我を愛するか、二次曰けるは我を愛する乎、三次曰けるは我を愛するか(約廿一〇十五十七)

第二十五週　第三日

裂けたる幔(可十五〇卅八)

エルサレムの殿に於て神の聖座ある至聖所は、幔もて嚴密に他所より隔離せられ、一年一度祭司の長が犧牲の血を携て入るの外、誰も入る事能はず、若し强て入り神に接せんとせば詛はれ殺さるべきものなりき。是は素より神の至聖き事と罪の最汚らはしき事とを明示し、我儕罪人が決して聖き神に近づき交る事能はざるを見るべし。然るに神は罪を識らざる者を我儕の代りに罪となし(哥后五〇廿一)我等の爲に木に懸りて詛はるゝ者とならしめ給へり(加三〇十三)。疵なき汚なき神の御獨子の玉體が殘酷にも釘もて裂かれし時！彼の寶血が御手御足より流れ下りし時！嗚呼至尊の御息絶

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へし時、殿の幔は上より下まで裂て二と爲れり、然り神と人との隔離は取除かれたり、如何に罪深き者も汚れたる者も、其罪を赦され其汚れを潔められて神に近づき彼と親交し奉る事を得るに至れり。主曾て言給はく我は羊の門なりと(約十〇七)主若し十字架に釘られ贖をなし給はずば、天の門扉は永遠に我等の前に閉され、之を開き得る者あらざりしならん。然ど主は既に己が肉體を獻げて永遠の贖をなすを得たり「是故に兄弟よ我儕イエスが我儕の爲に開きたる新しき生る路より幔なる其肉體を過り、彼の血に由て憚らずして至聖所に入る事を得」(來十〇十九)

神は既に斯く其幔を除き去り給へり。然れど人は尚往々己が心中に幔を張り、自ら神と隔離せる事あり悔改めざる罪あらば、イエスの血も益する所なし。又舊き人即ち肉なる我を持する者は、到底聖き神、愛なる主と一致する事能はず。又不信にして頑硬ならんには如何で主の平安を受る事を得んや。イスラエルが神の怒に觸れ、安息の地に入る事能はずして其屍を野に倒しゝは、彼等の不信に由るに非ずや(來三〇十七)

第二十六週　第一日

甦の勝利(可十六〇六)

人間の罪の結果として、神の御獨子は死給ひ、惡魔と惡人等は凱歌を歌ふが如く見えたり。今も或人々の所感を問はゞ「神は死して我を助けず、惡魔のみ活動して我を苦しむ、誰か我儕の爲に此大困難の石を取去る者あらんか」と歎息しつゝあり。然れども是不信仰なり。目を擧て見よ、石は既に轉び去れり、イエスは我等の罪を贖ひ去り、惡魔の頭を碎き、死に勝ち、世に勝ち甦り給へり。我等此甦のイエスを信ずるが故に、生命あり、平安あり、能力あり、勝利あり。若しイエスが死より甦らず、單に歷史上の一大人物たりしならんには、我等彼を信ずるとも何の益かあらん、我等は依然罪の中に居り、惡魔の奴隷となり、惱多く望なき生涯を送りつゝあるならん。然れどキリストは我濟の爲に實に甦り給へり。ヨブ曰く我を贖ふ者は活く、後の日に彼必らず地の上に立ん、わが此皮この身の朽果ん

後われ肉を離れて神を見ん、我みづから彼を見たてまつらん、我自からを見んに識ぬ者の如くならじ、我心これを望みて焦ると(伯十九　廿五—廿七)吁然り我主イエスは活く、彼は御血を携へて天に昇り、父の前に之を献げて永遠に完全なる贖を成し、傷痕ある兩手を擧て我等の爲に禱告し給ふ。此血を見給ふ神は如何で我等を顧みざるを得んや、此禱を聞き給ふ父は如何で我等を祝せざるを得んや。彼は今や約束の聖靈を降し全天を傾けて我等を祝せんとし給ふ。ヲー讃美せよ。神を信じキリストを信ずる者よ、全く罪を離れ、己を棄て、身を献げ、聖靈を受よ！滿されよ！惡魔を破り人を救へ。主我等と偕に在す事を記臆せよ。偏く世界を廻りて凡の人に福音を宣傳へて言へ、キリスト我等の罪の爲に死し、葬られ、甦り、今救ひ給ふと。

> 宗教なしに人を敎育せよ、然らば單に怜悧なる人を得ん
> (ウエリントン)

逝水

しづのや

コペルの花の　さきそめて
はるかぜ闌に　なびきては
レバノンのねに　わくみづも
はなした陰の　かにゑへり

こゑなき花の　ひとひらの
こゑなき水に　いだかれて
ともに聲なく　ながるるは
かはせる愛の　きはみかや

花をうかべて　ゆくみづの
おほうな原に　そそぎては
ゆふべの暗に　とざされつ
あしたの空の　くもとなる

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講演

靈魂上の病人

基督教傳道義會春期大說教會を東京芝區愛宕町の芝教會堂に於て開きました時救世軍少佐山室軍平君の說教せられし大要であります

昔から靈魂上の罪惡を肉體上の病氣に較べ、色々敎訓したる人々が多くあると云ふことから豫言者イザヤの聖句を引き又救主イエスキリストは康强なるものは醫者の助を求めず唯病あるものゝみ之を求む、夫我が來るは義き人を招く爲めにあらず罪ある人を招きて悔改めさせん爲なり、と仰せられしと述べ、然らば人間の罪惡は如何なる點に於て、肉體上の病氣と類似して居るかと問ひ左の如く說かれた

病氣の種類

病氣といふ内にも、色々樣々の種類がある、中にも傳染病は殊に恐ろしいものにて人々の注意を要するものである、傳染病は其儘に差し置ては、忽ち多くの人々に迷惑を及ぼす故に、之を避病院に入れて離隔します

思ふに罪人の内でも泥棒、放火、人殺し抔いふ類の法律上の犯罪人は譬へば傳染病患者の如きものである、其儘に差し置ては目に見えて多くの人々に、非常の迷惑を與へる故、之を監獄署といふ避病院に入れて世の中から離隔するのである、さり乍ら世に若し監獄署以外に罪人はないと思ふ人かあるならば、それは避病院以外に病人がないと思ふ人と同樣、大な思ひ違ひである、避病院以外に所謂傳染病患者よりももつと恐ろしい、念入の病氣に罹つて居る人々の多い如く、監獄署以外に法律に漏れたる犯罪人、神樣の前の罪人は至つて多いことを知らねばなりませぬ

次に誰れにも分ることは病氣の内に内科と外科との區別あることである、思ふに酒を飲んで喧嘩をしたり、亂暴する樣な種類の罪人は病氣に喩へれば外科である一寸見ても知れる表立つたる病人であり升、併し外部から見た所では、どこが惡いか分らぬ人にて、實は内部に六かしい病氣を持つ者も少くない、其通り世には見た處立派な道德家、品行方正の人物にて、實は其胸

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の中に良ない思を貯へ、身勝手なることを圖り、人を嫉み、人を恨み、人を陷るゝ如き行爲を爲す者がある此等は病氣に喩へれば內科である、內臟に六かしい病氣を持つ人々に較ぶべき者であり升

もつと細かく考へたならば昔から四百四病と申す、それにも增して、尙ほ多く靈魂上の病氣の名目を數へ立ることも、決して六かしくないことと思ふ、今試みに其一つ二つを擧れば、世には錄でもないことに逆上せて、大熱々になる靈魂上の頭痛持と云ふがあり、後先の見えない近視眼といふのが、正しい道を聞わけることの出來ない聾あり、臭い物を嗅ぎ分けることの出來ない鼻つまりあり、まともなことの一口も言へない啞者あり、堅い話は一切飮み込めず、消化し切れない胃病患者あり眞面目なことには指一本も動かし得ぬ手なへあり、眞直い道の步けぬ跛がある、病氣の種類も隨分、種々樣々であると申さねばなりませぬ

發病の原因

次に私は靈魂上の病氣の原因に付て、少し斗り考へたいと思ふとて、肉體上の病氣に遺傳のある如く靈魂上の病氣にも遺傳が多いとて種々面白き例を引てはなされ、又肉體上の病氣は度々氣候風土に由て起る如く喩ば田舍人が東京に來て脚氣を起す、內地人が臺灣に行てマラリヤに罹ると云ふ如く靈魂上の病氣は其身邊の空氣、身を置く境遇に由て起ることが度々ある、菓子屋の子供が、お客を眞似て買食の癖がつき、藝者屋、遊女屋の近くに住む人間は、早くから艶めかしい風をする樣なものだと說かれ、又肉體上の病氣は人から傳染することがある樣に靈魂上の病氣も亦其交際する友人朋輩から感染するものであるとて「朱に交はれば赤くなる」「兩方で連が惡いと親爺いひ」などの川柳を引いて話され、尙又肉體上の病氣の最大原因は自分の不養生である、遺傳がどうでも、氣候風土が如何あらふとも、又は傳染病患者の傍に立寄らうとも若し自分に衛生を重んじ平生養生をさへして居れば案外無事で過すことが出來る樣に靈魂上に於ても人の罪、親の養育、身を置く境遇、又は交はる友に由ることが多いと共に、それ

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よりも增して自分の不心得故に之を犯すことが一番多ことを知らねばならぬ「慾既に孕みて罪を生み罪すでになりて死を生む」とは此事だ、古歌に「外からは手もさえられぬ要害を内から破る粟のいが哉」といふことがある、己が私しを圖る爲に、又は我が肉慾を擅まにするが爲に、私共は罪惡の奴隷となり滅亡に陥つてはならぬと申されたた

病人の容體

最後に病人の容體に就て考へねばならぬとて、肉體に病氣ある人は、不愉快な者である、鬱陶しく、沈み勝に日を送る者である、其樣に靈魂上に罪の病ある人々も不安心不愉快にて聖書に惡き人には安きことなしとある樣に、又「若き時榮華の夢を見し故に、胸に手を置きうなされて居る」など申してある樣な有樣だ云々尙病人は手のかゝるものである、傳染するもの遺傳するものがある、病氣の最後は死ぬるのであるとて委しく容體を話されたた

然して靈魂上病氣はイエスキリストに依ていやされる即ち罪から救はれるのである、故に皆々神樣を信じキリストを信仰せよと切に勸められ、尙信者は壬快後運動や滋養物を要する樣に能く神樣のために働き、又神樣の道を學ぶことが大切であると敎へられました

家　庭

家族の禮拜

ビー、チヤペル

ある夏の日、札幌にある一人の日本紳士を訪ふ。彼は基督敎信者也。案內を請うて、玄關に立てるに、奥の方より祈禱の聲の洩るゝを聞く。時は午後の四時頃なれば、祈禱の時刻には、まだ早きにと訝りぬ。かくて紳士余を迎へて曰く、先刻小樽より歸りければ、例の如くいま家族を集めて、安着の感謝をさゝげたる處なりと。

またある朝、東京のある停車場にて、余は日本の一婦人に會せり。彼は余の友人なるが、その時彼語つて

曰く、
「只今横濱迄參る處でございますが、實は愚兄の妻が病氣をいたしまして、皆な大變氣遣つてゐましたのですよ。處がこの頃に至つて、全く快くなりましたので、今朝十時に、その家で親戚打寄つて、感謝會を催す積でございます。」
かゝる舊日本の良慣習が、新日本の基督教信者の生活に融合せられんことは、極めて望ましきこと也。されど家族の禮拜は、かゝる些事に係はると共に、尚ほその本來の特質を有するものたるを知るべし。

それ家族の禮拜は、少くとも一日一回、家族及び僕婢が相集りて、神を拜し、その聖德をあがめ、天の祐助と祝福とを祈るべき會合也。聖書の中には、明に家族の禮拜を命ぜるにはあらざれども、家族の宗敎に關して記載せる處少からず。創世記第十八章第十九節にアブラハムのことを記して曰く「我彼をしてその後の兒孫と家族とに命じ、エホバの道を守りて、公義と公道を行はしめんために彼を知れり」。また撒母耳後書第六章十二節に「エホバ神の匱のためにオベデエドムの家とその所有を皆惠みたまふ」。約書亞記第二十四章十五節にかの大將軍語つて曰く、餘人はいざ知らず、「我と我家とは共にエホバに事へん」。また以弗所書第六章第四節に「父なるものよ、爾曹の子を怒らすること勿れ、主の警戒と敎訓とを以て養育べし」と。かく聖書の中に散見するこれらの語に徴すれば、明に家族の禮拜を爲すべきことを命ぜるにはあらざれども、この種の禮拜が、古代より行はれたることを信ずるを得べし而してかゝる禮拜を行ふは、靈性の發達を促進するに適切なる方法たることは云ふまでもなきこと也。

されどすべての信者が、家族禮拜の効を認めながら尚ほ多數の人々が、これを實行するを得ざるは何故ぞこれその實行を妨ぐるとおぼしき障礙あるを以て也。例へば一家の主人が信者にあらざるか、若くは信者たりとも、世務に忙しきか、或は今一さは各家庭に共通せる困難ともいふべきは、兒女が朝早く學校に赴くかに在り。理論上よりいへば、家庭の禮拜は、毎日朝の

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うちに行ふを以て簡便なりとす、されど家主はしばしばこれを實行するの困難にして、嚴格にこれを務むるは非常なる覺悟を要することを悟る。されど凡そ高貴なるものは、努力と代價とを拂はずしては、一としてわが有となし得べきものなし。故に我等は家族の祭壇に向ひ献物をさゝぐるの心得を以て、極めてその禮拜を大切にし、その他の家務の如きは、これを第二位に措いて可也。

從來西洋の家庭に於て、家族の禮拜は、これを朝夕に行ひしかど、世情一般に匆忙に赴ける今日に於ては一日只一回に減少せられたり。かく一日一回に行ふとせば、朝食のすぐ前か、若くはその後にするを勝れりとす。されどこれを難しとする家庭に於ては、夕刻にするもまた妨げず。兎も角、少くとも一日一回だけはすべての家庭に於て聖書を讀み、祈禱を献げ、かつ出來得べくば、讃美歌をうたふやうなしたきもの也。

西洋諸國に於て、信者の家庭にて生長せるものにとりて、家族の禮拜の如きは、後年に至つて最も貴き記臆の一となるもの也。父母兄妹、日毎に一室に集りて神のみもとに近きし昔を偲べば、情緒百端、涙潸然として中懐に迸るを覺ゆ。

蘇國は山水明媚の地にして、その質素なる家庭のさまは、わけて賞すべし。詩人ロバート、バーンスその名作の中に、土曜の夕に於ける茅屋の生活を叙して曰く、「一週日の間、隣家のために務めし勞働者が、兒女とうち交り、夕餉を終へては、いつしか爐邊に欒居し父は家傳の聖書をくりひろげて、その中より詩篇の一を選び、おごそかに口を開きていふ、我等神をあがめんと。かくてこれを歌ひ終るや、父はまた聖書の數節を讀む、時には新約書より選び、時には舊約書より選ぶかくて皆な相共に跪きて祈る。他日神のみ國に行きても、この時のむつみを續けんとの望なりかし。

かゝる莊嚴なる古國に於ける良慣習を思ひやりては常に日本をして諸外國の長をとりて、これを用ゐしめんと欲するの人、誰か熱心に秩序ある、敬虔なる家族禮拜をこの國に推薦せざるものあらんや。この禮拜を

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實行するものは、個人にとりても、家族にとりても、國家にとりても、その効果の大なること、當初これがために費したる時間と努力とを償ひ得て餘あるを知るべし。かくして初めて「イエス、キリストの父、即ち天と地にある諸族の彼によりて名を得しもの丶父」よりめぐみを受くるを得ん。以弗所書三〇十五。

雜録

◉英語講演會　東京基督教青年會は毎年一回知名の婦人に依賴して英語講演會を催す例なるが、去月六日同會に於て執行したる順序左の如し

奏　樂

一　開創時代の加奈多生活
(ラルフ、コンナーの名著數節)
女子青年會幹事　マクドナルド孃

二　暗誦　シェルシェウスキ孃

三　獨吟　女子青年會幹事　モリソン孃

四　新武士道　スマート孃

五　自著英譯日本伽噺朗讀　尾崎エイ子孃

◉ジョン、ノックス　ジョン、ノックスはスコットランド及び世界が凡て他の人に向ひてよりも最も多く債務を負へる唯一の蘇國人なりとは、カアライルの言にあらずや。世界のプロテスタント基督教は去月廿一日を以て其誕生第四百年を紀念せり。東京に於てもその前日之がために集會を催したり。ノックスが純粹なる信仰を唱へ、健全なる神學を主張し、國民教育を興し自由獨立の精神を鼓舞したるは言ふまでもなく、その多くの制度及び事業に絶大なる貢献をなせるは皆な人の熟知する所なり。第四百年紀念會は神學思想と教會の制度とに於て、之と多少の緣故を有するもの丶みならず、すべて眞理と義とを愛する人々の喜んで迎ふる所なりしならん。日本現在の基督教はノックスの性行及び主張に就きて、深く警醒を與へられ、大に學ぶべきこと少からさる也。

◉基督教青年會への恩賜と世論　日本基督教青年會の

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戰地に於ける天幕慰問事業の功を嘉尙せられ　天皇皇后両陛下より金一萬圓を下賜せられたるにつき、世上の新聞は多く靑年會事業の成功を賞し、佛敎徒が賣國奴呼はりする基督敎徒は却つて前者よりも實際に於て愛國の事業を遂功しつゝあるを說けるもあり、時事新報の如きも其の社說に於て之を論じて曰く、

「抑も基督敎の我國に輸入されたるは年尙ほ淺しと雖も社會の風敎を助け人心の感化に利したると甚だ多く殊に基督敎の特色として傳道布敎の外に敎育慈善の事業に力を用ひ一國の文化を進め人類の不幸を救助する其成績の著しき者あるは掩ふ可からず。現に國中に於ける男女の學校にして基督敎徒の手に成り盛に少年子弟の敎育に從事するもの少なからざるは勿論、孤兒院、救貧院、養廢院等の創立は公共の施設の外、殆んど其敎徒の盡力に係るものと云ふも可なり。平時に於ける熱心かくの如くなる其上に今回の戰爭に付て其敎徒の一大團體なる基督敎靑年會が率先天幕慰問事業を企て戰地に出張し種々の趣向を以て兵士の慰問に從事しつゝあるが如き我軍隊の心を慰むるに幾許の効果ありしや知る可らず。……戰地に於ける是種の事業は人と共に金を要するものにして靑年會が自から資金を投じて熱心に從事しつゝあるは大に嘉すべしと雖其の資金に不足なるときは事も亦擧らずして折角の事業も其の効果を現はすこと少なきが故に皇室に於ては之を遺憾に思召され特に金圓を下賜されたる次第なる可し」。

◉女子講話會　近來女子靑年會幹事マクドナルド女史東京市ヶ谷の自宅に於て、每週電話局に通勤せる女子十數名のために講話會を催し、また讃美歌を敎へらる一般女工のためかゝる集會の續々起らんことを熱望す

◉聖書の改譯　現在の日本譯聖書は、文章に於ても、意義に於ても、不完全なる點尠からず。その改譯の出でんことは久しく世の希望する處なりき。さればにや、このたび内村鑑三、小崎弘道、植村正久、柏井園の四氏これに從事し、先づ約翰傳の改譯を始むべしといふ。

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of a worse one. Thank you. Anne, dear."

And as the new moon peered softy in at the window its rays fell upon the three good friends, sitting together in the silent understanding which only good friendship knows, while outside rose the voices of the Seniors, singing their fond farewell to the college home they loved.

Mary Frances Sanford.

"I'M SURE I SHALL NOT PASS AGAIN THIS WAY."

The Bread that bringeth strength I want to give;
The Water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

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living at home, is perfecting herself in designing. She designs book covers, stained glass windows, patterns for wall-paper, dress fabrics, etc. A fourth fashions exquisite hand-made jewelry, a fifth does wood-carving, and a sixth has made herself quite famous with her beautiful flower garden, whose blossoms sell well all summer, while the seeds are saved for purchasers the following spring.

A second great field open to the college girls at home is the further study of music, literature, art, or one of the foreign languages. She may study alone or join a Club of women interested in the same thing, where her college experience will help her much, or she may utilize her previous training to give private lessons to a few pupils who wish her instruction. One young woman whom I know has done an even better thing.

She has organized Bible Classes among the wealthy young society women of her acquaintance, and her better trained mind has made the study so interesting that these girls meet to study the Scriptures with all the enthusiasm they would give to any literary or artistic pursuit.

" But the third and largest field for the college woman at home." Anne concluded, " seems to me to be in connection with Christian and charitable work in her home town. If she lives in a small town, her broader social and intellectual opportunities may be shared with all her friends; she may give a part of her time and thought to the poor and needy people of the place, and be a most welcome aid in all the activities of her home-church. A neighborhood Bible circle, started by some college girl in her own home, has more than once been the beginning of great things for Christ in that town.

" And if a girl goes from college to a city home, her opportunities are wider still. She may give a part of her time to the missions, or social settlements, teaching in the kindergarten, in the sewing classes, conducting a singing, reading or industrial class among the boys and girls, or caring for a group of children during their summer outing. Then if there be a Young Women's Christian Association in her town she can help there. They need college women to teach in their Bible Classses, help make the social evenings and devotional meetings attractive, and aid the work financially, too."

Anne paused for breath, and Alice exclaimed. " Well, you have proved your point, I think! I certainly have a few new ideas to take home with me, and perhaps they will help me to prove that a college education makes a women a better " home girl," instead

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Neither does she have the responsibility that comes with marriage. She may keep the house, to be sure but she is free to do a hundred things for which a married woman hasn't time.

"Why, Anne, how eloquent you are growing!" Mary laughed. "This energy isn't usual with you."

"Perhaps not," Anne said, "But I've been thinking of this matter especially, of late. The other day one of the girls, in talking to me, made the statement that she hadn't anything to look forward to when she left college. I asked her what she was going to do, and she said, "Just going to live at home." So I sat down and we made out a list together, of girls we knew who were going home, like herself, and the things they intended doing. When we finished I'm sure she had something to look forward to, if she wanted to. I was surprised, myself at the length of the list."

"Do let me see it," Alice said, eagerly.

Anne went into her own room and came back with a sheet of paper over which the three bent their heads in interested inspection. Anne explained as they read.

"The first girl," she said, "is the eldest of a large family. Her mother is dead and there are a younger brother and sister who are to be cared for and educated, beside managing the house for father and brothers. You see her work is ready for her. Then here is another girl whose mother is delicate and whose family have just a a moderate income; not enough to employ more than one servant. The daughter is clever with her needle, and has done a large part of the family sewing, beside doing a part of the housework and directing it all, to her mother's great relief. Girl Number Three, on the other hand, has a wealthy father. He is a prominent lawyer and legislator in her native city, and she has relieved her mother and helped her father wonderfully by assuming the social duties, the entertainments, calls, receptions etc, which her father's position demands, and for which her college social training has well fitted her."

"Yes," Mary broke in, "but what of the girls whose fathers and mothers are alive and well, and who have no *special* claims on their time? How will they avoid leading idle, useless lives"?

"We are coming to them, Anne said "Here are just a few of the things college women of leisure can do, and are doing. One girl I know teaches gymnastics four mornings a week to the women and girls in a large city church. A second has a little book binding shop, with the necessary tools, and puts their most cherished volumes into dainty, hand bound covers, for her friends, at a moderate price. Another, while

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Word of Life, with confidence leaving results with God.

Methods may alter; but the same Bible, interpreted by loving lips, must ever be the mighty power to lead young and old to the one and only Saviour of the soul.

The Christian.

THE COLLEGE GIRL AT HOME.

A SKETCH

They were sitting together in Mary's room,—the big, sunny corner room on the third floor of the Hall, where these three girl friends had spent so many happy hours during their four years at college. But the sun light had given way to Shadows just now, for it was the evening of Commencement day. Like a part of the lovely blossoming of June, the Senior girls, in their white gowns, had marched in sweet processional that morning, across the campus to the Chapel, had heard the strong and sympathetic words of the Commencement address, received their diplomas, and later the congratulations of fond fathers and mothers, and relatives of all degrees. And now the twilight had come, and for the last time Mary and Alice and Anne were sitting together in the dusk, talking over the days that were past and the days that were to come.

"Well," Mary said after a pause, "We are very representative college women, I think, don't you, girls?"

"How do you mean"? queried Alice. "First of all, we come from homes over two thousand miles apart," Mary answered. "One of us from the West, one from the South and one from the East, Then one of us is rich, one poor,—myself—and one of us is 'just medium.' And in the third place, we represent the three great classes of college women, in what we are going to do after we leave our *alma mater*. You know what Anne intends to do: hasn't her dearly beloved been waiting these two years for her to graduate and marry him," They laughed, all three, for Anne's secret had been known to them long ago.

"But I don't see, "Alice said, "Exactly where I come in. What's my profession. I'm to be neither a teacher nor a wife. I'm just going to live at home."

"My dear girl," Anne spoke in quick reply, "You *have* a profession right there, of the biggest and best sort! Did you ever realize what a chance the college girl has who 'just lives at home' to prove the worth of her education. She isn't tied to professional duties as a teacher is. Her time is her own.

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"I must not be long. I left baby asleep, and mother trusts me."

"You come again, there's a good girl. When do you go to neighbour Brown's?" inquired Hannah.

"In the evening, because lame Willie can't come sooner; it makes him happy," putting her little book under her arms as she answered.

"What does your Sunday teacher think of you for imitating her, repeating what she says?"

"Oh! teacher doesn't know; but she tells us we must try and do good. I love her so, that I try to say like she does."

Hetty hurried off, leaving behind a little paper which had evidently slipped from between her Bible leaves, and bore a text she had to learn—"My help cometh from the Lord, which made heaven and earth."

Hannah put it in her pocket to give to Hetty on the next day, but new thoughts suggested themselves. "Why had *she* never thought of that Lord, the Creator, the Shepherd, the good and all-loving God?" Now, in the midst of toil and poverty, it was a child who became like a messenger from the unseen world, calling four weary women to look up and find salvation and light and joy; for every time Hetty sang and repeated her Sunday lesson, they learned new truths and at length found a Saviour.

The teacher was thinking over her lesson for the morrow, and wondering how to make her scholars understand its full meaning—wondering, too, how much of all the pains taken in preparing the lessons was in vain, for she had never seen the result of her work.

"Only a friend had called to see her," but from that friend she was to receive an answer to her thoughts. "Now I must tell you something," said she, after chatting awhile. "I chanced to call and see old neighbour Brown, and heard a wonderful story of a child who is the good angel of that court; she just repeats her Sunday lessons, also the hymns and reading, to different little groups at stated times. It would make you cry with joy to hear it all; and when one of the women concerned told me that the brave little scholar said, 'Teacher doesn't know,' I felt I must tell her, for you are that happy teacher."

Need it be said how humbly thankful that Sunday-school teacher was, and what care and prayer she put into all future lessons?

"*Teacher doesn't know;*" but one day she (and He) *shall* know that no word spoken in faith for the Master, and no deed performed in His name, shall have been in vain.

Who knows whither the message is carried?

Happy those Sunday-school teachers who, full of zeal for the young, are faithfully teaching the

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It was Hetty Longland who appeared.

"So you've come to act teacher to us. That's right. Just give it us as she does. It'll cheer us anyway," said Hannah, putting a stool forward.

"Pon my word she's a young teacher," said another.

"I don't pretend to be teacher. I only listen, and then go and imitate her, 'cos it makes the old people happy, and the children, too." Hetty seated herself quite comfortably.

"Now, then, we're ready, my dear. What comes first?"

"We sing," said Hetty, clearing her throat. "Please sing the chorus."

The clear voice enlivened the dreary room with the words, "When mothers of Salem their children brought to Jesus," &c.

"But there isn't a chorus," Hannah said.

"Oh, no, I forgot! But it'll do if we all sing, '*Suffer the children to come unto Me*.'"

It was something more than Hannah could stand. Had not she once had a child, and never, never had she thought of speaking to it of Jesus? Her heart grew tender to tears, which she dashed away as the hymn closed, and asked, "What next?"

"We read round, but I don't know if you have Bibles enough."

"You read while we work this time, my dear," and the woman gladly hid her face over her stitching while Hetty read distinctly, "The Lord is my Shepherd." It was all so new, so strangely new; not one of them but felt a soothing influence; and yet they realized a difficulty when the child said, "I don't quite know now; you see, teacher tells us all to kneel down in our class-room and she speaks to God."

"You must do it all, and show us how she does. Go on," said Hannah.

Rather timidly, Hetty knelt down, and said, "Please, Lord, help us to be good and kind, and like Jesus always, and bless us. Amen!"

Reseating herself, while the four hearers kindly watched, she said: "Teacher said the Lord is like a loving Shepherd, and if we trust in Him we shall never want for any good thing, because He knows all about us. I know that's true, 'cos mother and baby were both ill, and we hadn't any food, and we prayed ever so much, and God sent us help."

This by way of illustration, and again Hetty proceeded: "He maketh me to lie down in green pastures." Teacher said we are silly and restless like sheep, but our Good Shepherd is caring for us, and if we keep with Him, He always leads us right."

Very short and to the point were her few remarks, and she quickly closed her book.

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"TEACHER DOESN'T KNOW."

BY MRS. HARVEY-JELLIE.

The atmosphere on that November day was oppressive, for a thick fog hung over the city. Then the boys who were quarrelling in the narrow court had given up in despair, and a dull silence settled in. A milkman only ventured to disturb that part of the neighbourhood, until, later in the afternoon, there stole on the heavy air a sweet sound with bell-like clearness, and floating through the fog it entered a woman's ears.

Hannah Grayleigh was stitching with tired fingers and weary eyes in a room just above the narrow yard. A sigh escaped her as she held up the work for her own inspection.

"Listen!" she said, as one of the other three working in the room began to talk: "We don't often hear the likes of that."

Again the sweet voice sang:—

"Joyfully, joyfully, onward we move,
Bound for the land of bright spirits above;
Jesus our Saviour in mercy says "Come,"
Joyfully, joyfully haste to to your home."

"I'll have a look," said the woman, placing her thimble and cotton on the table, and going down the stairs.

The fog filled the narrow court; but two doors below she saw a girl of twelve years holding a baby in her arms—such a bright face as cheers the beholder.

"Was that you singing,eh? asked Hannah. "Yes, I was trying over my hymn while I get baby to sleep. It doesn't matter what I sing, he doesn't understand; and you see I act 'teacher' again up in neighbour Brown's room, and she gets lame Willie and poor old Maggie to go in: they just love me to repeat my Sunday teacher's words and sing the hymns, so I was practising—that's all!"

"You might come to No. 9, and give us a song one day;" and Hannah pointed to the window above. Hetty promised to find her way up.

The following day was wet and dismal. The four women sat looking as hopelessly downcast as the weather. Afternoon wore on, when the sound of footsteps aroused attention.

Be it said, *that* room was rented by Hannah Grayleigh, a woman who had known better days before her husband gave way to evil habits and left her. The other three paid a trifle to work with her, as she was a better hand, and could direct them.

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THE QUIET LAND.

Deut. XXVI. 9.

Stillness midst the ever-changing.
Lord, my rest art Thou;
So for me has dawned the morning,
God's eternal NOW.
Now for me the day unsetting,
Now the song begun;
Now, the deep surpassing glory,
Brighter than the sun.
Hail! all hail! thou peaceful country
Of eternal calm;
Summer land of milk and honey,
Where the streams are balm.
There the Lord my Shepherd leads me,
Wheresoe'er He will;
In the fresh green pastures feeds me,
By the waters still.
Well I know them, those still waters!
Peace and rest at last;
In their depths the quiet heavens,
Tell the storms are past,
Nought to mar the picture fair.
Of the glory resting there.

G. T. S.

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"That we may grow up in all things into him, who is the head, even Christ." Eph. 4. 15.

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